

DSRE 503  
MARRIAGE, FAMILY & INTERPERSONAL  
RELATIONSHIPS

June 07-11, 2020

[Lake Union \(Universidad de Andrews\)](#)

Efrain Duany Jr., DMin

No matter what the environment - marriage, family, friends, coworkers, church - the relationship with people involves conflict. This course examines the dynamics of interpersonal relationships in the family, and students are encouraged to emulate the example of Christ in their interaction with family members and people in their social environment.

#### CLASS & CONTACT INFORMATION

**Class location:** [Lake Union \(Universidad de Andrews\)](#)

**Class meeting dates:** *Junio 7-11, 2020*

**Class meeting times:** *Junio 7-11, 2020.* (Sunday 6-9 p.m. Monday-Thursday—8-12 m.; 1-6 p.m)

**Course Website:**

**Instructor Tel.:** 973) 652 4850

**Instructor Email:** [duany@andrews.edu](mailto:duany@andrews.edu)

**Office hours:** Email appointments

---

## COURSE MATERIALS

---

### Required Reading

- Balswick, J. O. & Balswick, J. K. (2007). *The Family*, (3rd Ed.). Grand Rapids, MI: Baker Academic.
- Duany, E. (2015). *An Integrative View of Marriage and Family Therapy Illustrated with a Case Study*. (Doctoral Thesis).
- Duany, Efraín, Jr.; Tortolero, Begoña, Maria. (2019). *Amar se Aprende*. Ed. Garcia-Corpas. Columbia SC.
- Hill, C.E. (2004). *Helping skills: Facilitating Exploration, Insight, and Action* (3<sup>rd</sup>ed.).
- Scazzero, P. (2016). *El Líder Emocionalmente Sano: Cómo Transformar tu Vida Interior Transformará Profundamente tu Iglesia, tu Equipo y el Mundo*. Miami, FL: Editorial Vida.

### Recommended Reading

- Anderson, R.S. & Guernsey, D.G. (1985). *On being family: A social theology of the family*. Grand Rapids, MI: B. Eerdmans Publishing.
- Bolton, R. (1979). *People Skills*. New, York NY: Simon & Schuster.
- Friedman, E. H. (1985). *Generation to generation: Family process in church and synagogue*. New York, NY: Guilford Press.
- Fuchs, E. (1983). *Sexual desire and love*. New York, NY: The Seabury Press.
- Hugenberger, G.P. (1998). *Marriage as a covenant: Biblical law and ethics as developed from Malachi*. Grand Rapids, MI: Baker Books.
- McGoldrick, M., Gerson, R.K., & Petry, S. (2008). *Genograms: Assessment and intervention* (3<sup>rd</sup> ed.). New York, NY: W.W. Norton & Co.
- Sedlacek, D. & B. (2008). *Cleansing the Sanctuary of the Heart: Tools for Emotional Healing*. Mustang, OK: Tate Publishing.
- Thomas, G. (2000). *Sacred marriage: What if God designed marriage to make us holy rather than to make us happy?* Grand Rapids, MI: Zondervan.
- Vivas, M., Gallegos, D. & Gonzales, B. (2007). *Educando las emociones*. Digital Version.
- Zizioulas, J. D. (1975). *Human capacity and human incapacity: Theological exploration of personhood*. Scottish Journal of Theology. Pag. 28, 401-448.

---

## OUTCOMES

---

### Program Outcomes

1. Upon completion of this course, students will be able to apply the principles of pastoral care to all aspects of the ministry.
2. Understand the theological and psychological foundation needed to work within the family system as a primary unit of counseling within the church.
3. Refine the framework for responding biblically and psychologically to common family problems, and relational conflict.
4. To use appropriate methodologies to do counseling and resolve church conflicts.

### Learning Outcomes for this Class

1. The student will be able to articulate a Christian view of marriage and family dynamics through an exploration of biblical principles and supporting research from the professional community.
2. To help the pastor to understand how traumas, generational sins, and the emotional dynamic of his family have shaped his life as a father and pastor.
3. Identify generational patterns in the student families of origin (physical, emotional, relational, behavioral) and make their best efforts to address observed irregularities or dysfunctions while affirming and strengthening their healthy ways of relating to others.
4. The students will evaluate their interpersonal skills and make their best efforts to address skill deficiencies and to enhance skill proficiencies.
5. The student will be able to understand the family dynamics as functional or dysfunctional from a theological and psychological perspective, understanding the family as an interacting institution within the social and Christian Microsystem on the biblical basis that underlies the principles of the Seventh-Day Adventist Church.
6. Learn the use of the PREPARE-ENRICH Program as an instrument to provide pre-marital and marital counseling for the church and the community. At the end of this class, pastors could be certified as facilitators of the PREPARE-ENRICH Program. If you need more information about the benefits of this program, please visit: [www.prepare-enrich.com](http://www.prepare-enrich.com). Students interested in becoming certified need to contact the instructor individually via email at [duany@andrews.edu](mailto:duany@andrews.edu)

**Student Learning Outcomes. The student should be able to:**

Understand the theological and psychological perspective of marriage and family, and how they could use different techniques and skills to counsel and resolve church's conflict. For those that would like to their ministry to another dimension, they will have the opportunity to become certified as a facilitator of the PREPARE-ENRICH PROGRAM at the end of the class.

## TOPICS AND ASSIGNMENTS

Month	Day	Class Topic	Assignments Due Dates
<b>June</b>	<b>7</b>	Syllabus review Course introduction <b>The emotional unhealthy pastor</b> - Characteristics of an emotional unhealthy pastor. - Spiritual growth vs. Emotional growth <b>The emotional development of the pastor.</b> - Cycle of dysfunction and sin in the pastor's life. - Intergeneration Transmission Concept. - The pastor's shadows - The Life Scripts	<b>Reading Reports.</b> Mail one MSW document by an electronic file before 6 pm to my personal email to: <a href="mailto:duany@andrews.edu">duany@andrews.edu</a> . Also, post the assignment on the LearningHub as an electronic MSW document.
	<b>8</b>	<b>Achieving emotional healing</b> <i>Introduction to emotional intelligence</i> - Theory of emotions - The anatomy of emotions -Brain and Emotion - Primary and secondary emotions  - Practicing self-awareness - Breaking with your past - Developing your personal genogram - Sharing your personal story - Learning to develop a personal journal. - The Holy Spirit and the renew of your mind. - Neuroplasticity  <p style="text-align: center;"><b>Class Group Discussion: The emotions and the pastor</b></p> <b>Principles of helping relationships</b> - The significant of attending to affect. - Empathy – the most important ingredient in helping relationships - Foundations and limitations that support pastoral counseling: role models of the pastoral counselor in premarital formation, during marriage, and in crisis situations in their community.	Student devotional  Review of Assignments: <b>Assignment:</b> Emotional Development Test, Shadow Assessment, Family Genogram Questions, Exercise for Emotional Education  <b>Assignment:</b> Your personal history based in your genogram.

		<p><b>Primary Counseling Task</b></p> <ul style="list-style-type: none"> <li>- Reflective listening</li> <li>- Deepen affect</li> <li>- Expand Awareness</li> <li>- Encourage insight</li> </ul> <p><b>Peer Triads Counseling Groups</b></p>	
	9	<p><b>Marriage within the biblical framework and theological perspective.</b></p> <ul style="list-style-type: none"> <li>- Conceptualization of marriage.</li> <li>- History of the interpretation of the image of God and the relational image of God in marriage.</li> <li>- Marriage and Sexuality</li> <li>- Equality and dependency</li> <li>- Becoming one flesh-</li> <li>Sex: procreation vs blessing</li> </ul> <p><b>Marriage after The Fall</b></p> <ul style="list-style-type: none"> <li>- Psychological process of Eve as she walked from intimacy to shame –Gen 3: 1-6, and emotions: doubt, fear, blame, and shame.</li> <li>- Shame as the enemy of intimacy - Genesis 3: 7-9.</li> <li>- A relationship based on shame.</li> <li>- Emotional reaction to Shame- Genesis 3: 7</li> <li>- Cognitive triad: reaction based on emotions, and a reaction based on behavior.</li> </ul> <p><b>The path from shame to intimacy</b></p> <ul style="list-style-type: none"> <li>- Vulnerability.</li> <li>- Developing shame resilience.</li> <li>- Practice self-awareness.</li> <li>- Dealing with shame, and inner shaming voice.</li> <li>- Practicing self-compassion.</li> <li>- Sharing your shame story.</li> </ul>	Student devotional
	10	<p><b>Prevention and crisis effects in marriage.</b></p> <ul style="list-style-type: none"> <li>- Definition of marital crisis, types and intervention strategies.</li> <li>- Marriage, family and spiritual healing.</li> <li>- Theological perspective of the couple and the loss of intimacy.</li> </ul> <p><b>Psychological perspective of marriage</b></p>	Student devotional

		<ul style="list-style-type: none"> <li>- Concept, and historical review.</li> <li>- Importance from the perspective of the church.</li> <li>- Nature of Christian Marriage</li> <li>- Purpose of Marriage</li> <li>- Marriage as a family project.</li> <li>- Characteristics, conditions and requirements for marriage under the Adventist Church.</li> <li>- Defining the engagement process and the mate selection.</li> </ul> <p><b>Psychological perspective of the family based on the Attachment Theory.</b></p> <ul style="list-style-type: none"> <li>- Types of family.</li> <li>-Family with Christian principles.</li> <li>- Defining normality, and abnormalities in family.</li> <li>- Child attachment styles.</li> <li>-Adult attachment style and romantic relationships.</li> <li>-Attachment and shame in the romantic relationship.</li> <li>- Rules of couple based on shame.</li> <li>-Negative Relationship Cycle of Couple-Based Shame</li> <li>- Genogram as analysis of the family and the roles of the members that constitute it.</li> </ul> <p>Family intervention, purpose and limitations, and roles of mental health professionals, and counselors.</p> <p style="text-align: center;"><b>Class Group Discussion: Dysfunctional Relationships in the Church and the Family.</b></p>	
	<p><b>11</b></p>	<p><b>The Family</b> -Biopsychosocial, biological, psychosocial, social and spiritual perspectives of the family.</p> <p><b>Psychological perspective of the family</b> - Systemic Theory. -Problem parent-child relationship. - Family conflicts, and family intervention, purpose and limitations, and roles of mental health professionals, counselors and counselors.</p> <p><b>PREPARE-ENRICH PROGRAM</b></p>	<p>Student devotional</p>

		<ul style="list-style-type: none"> <li>-Couple typology and Strength &amp; Growth Area.</li> <li>-Overall Satisfaction, Idealistic Distortion, and Relationship Dynamics.</li> <li>-Commitment, abuse, and Personal Stress Profile.</li> <li>-Couple and Family Maps</li> <li>-SCOPE Personality Profile</li> <li>-Working with Conflicted and Devitalized Couples.</li> </ul> <p><b>Special Cases</b></p> <ul style="list-style-type: none"> <li>-Forgiveness as a healing process</li> <li>-Addiction and Pornography</li> <li>-Domestic Violence</li> </ul>	
<b>September</b>	<b>8</b>		<p><b>Post intensive project due today (September 8<sup>th</sup> 2020).</b></p> <p>Mail one MSW document by an electronic file before 6 pm to my personal email: <a href="mailto:duany@andrews.edu">duany@andrews.edu</a>. Also, post the assignment on the LearningHub as an electronic MSW document.</p>
<b>Oct</b>	<b>8, 2020</b>		Late assignments receive no more than a <b>B+</b> by 6 pm this day ( <b>October 8, 2020</b> ).
<b>Nov.</b>	<b>8, 2020</b>		Late assignments receive no more than a <b>C+</b> by 6 pm this day ( <b>November 8, 2020</b> )
<b>Nov</b>	<b>30, 2020</b>		<b>172 days from the first day of class</b> , Student who have not completed all intensive requirements by <b>November 30 2020</b> will receive an <b>F</b> and will need to repeat the class.

---

## GRADING AND ASSESSMENT

---

<b>Course description by hours</b>	<b>(3 Credits)</b>
Lectures/Guided Studies	45 hours
Reading	20 hours
Personal story	15 hours
Genogram	15 hours
Married Couple History and Analysis	<u>40 hours</u>
<b>Total</b>	<b>135 hours</b>

### Criteria for Grades

**A. Punctual attendance and class participation – 10 points**

- Students exceeding 10% of total course appointments will need a written excuse from the Dean's office.
- Absences not due to illness also need written approval from the dean's office.

**B. Reading report—20 points**

- Students need to invest a minimum of 45 hours reading in preparation for this class.
- The 20-hours reading should be from several of the required books (see list above)
- **Pre-intensive.** A four-page report should be submitted **of at least four books** with the following information: (a) the name of the student, (b) the author and title(s) of the book(s) read, and (c) the number of hours read.
- This report is due on **June 8<sup>th</sup>, 2020** —The first day of class.
- There is a **5-point deduction for submitting this report late.**

**C. Test and Questions – 5 points**

1. Emotional Development Test
2. Personal Shadow Assessment
3. Family Genogram Questions
4. Exercises for Emotional Education

**D. Personal Story – 20 Points**

**E. Construct a Genogram - 15 Point**

- Construct a Genogram of your family tracing your family of origin on both, maternal and paternal sides, 3 generations. **Limited to eight (8) double-space pages.**

**F. Married Couple History and Analysis—30 points**

- Conduct a counseling interview with a married couple (not family members), with appropriate safeguards of anonymity and confidentiality. You could use PREPARE-ENRICH ASSESSMENT, or the material presented in class. **Please limit paper to fifteen (15) double-space pages.**

**Course assignment description**

- Please, consider the following steps for requirements during intensive and when writing the book reports, and essay.



## Requisitos previos al intensivo

### A. Reporte de Lectura

1. Leer **20 horas** de los libros recomendados arriba.
2. Este requisito cuenta por **20 puntos** del puntaje total del curso y debes entregarlo el primer día de clase— **June 7, 2020**. Informes que se entreguen tarde serán penalizados con 5 puntos.
3. Los informes deberán entregarse por escrito y cada reporte debe contener los siguientes componentes:
  - a) Nombre del alumno
  - b) Título del libro y nombre del autor
  - c) Número de horas leídas
  - d) Mención del tema o asunto que trata
  - e) Principales ideas de la lectura
  - f) Resumen, síntesis o reseña del texto
  - g) Opinión del contenido de la lectura
  - h) Conclusiones de la lectura.

- B.** Deben entregarse por lo menos 4 reportes de los libros recomendados arriba con un mínimo de **4 páginas por reporte**. (Siga el formato del “*Book Report*” anexado al final del prontuario.)

### Pruebas e Inventarios Personales

1. Tomar las siguientes pruebas e inventarios personales:
  - a) Prueba de Desarrollo Emocional
  - b) Prueba de Sombras Personales.
  - c) Preguntas para preparar un Genograma o historia personal.
  - d) Ejercicios para Educarnos en el manejo de las emociones.
2. Estas pruebas usted las encontrará en formato **pdf** en el mismo lugar donde aparece este prontuario.
3. Al final escribe un párrafo donde reflexiones lo que usted descubrió a través de este inventario y como cree que esto le ayudará.

### C. Historia Personal – 15 horas

1. Se le anima a utilizar el tiempo suficiente en la reflexión antes de escribir esta asignación. Utilice un lenguaje que realmente describa pensamientos y emociones que

harán de este esfuerzo un ejercicio significativo para usted. **Limite el papel a ocho (8) páginas en doble espacio.**

2. Debes tratar de ser honesto y transparente en tus respuestas. Dado que estamos tratando con enfoques sistémicos de consejería matrimonial, es imperativo que el pastor esté conciente de la influencia de su propio sistema familiar en sus relaciones interpersonales con sus feligreses. Además, es crucial que el pastor desarrolle la habilidad de sentir empatía por la gente en cómo se perciben a sí mismos y a sus relaciones.
3. Especifique los daños y las heridas que ha experimentado. ¿Cómo te lastimaste, y por causa de quién? ¿Cómo respondiste a esa herida?

**Ejemplo:**

- Jhon: El divorcio de mis padres
  - Cómo: Sentí que mi familia no estaba completa. Perdí un modelo masculino.
  - Por quién: Culpé a mi madre por mucho tiempo, pero me doy cuenta de que mi padre también es responsable.
  - Mi respuesta: Me porté mal en la escuela.
- a) Da cinco referencias de las escrituras y/o los escritos de Elena de White que muestran cómo Jesús fue herido de forma similar a la de tu experiencia.
    - R. Jesús fue traicionado por sus discípulos de la manera en que me sentí traicionado yo.
    - 7. Lucas 22:48 Pero Jesús le dijo: Judas, ¿estás traicionando al Hijo del Hombre con un beso?
  - b) Discuta cómo Jesús respondió cuando fue herido.
  - c) Describa la experiencia de Jesús en tu propia vida. ¿Cómo te ha servido en tiempos de dolor, quebrantamiento y pecado?
  - d) Discuta cómo Jesús respondió cuando fue herido.
  - e) Describa su experiencia de Jesús en su propia vida. ¿Cómo te ha servido en tiempos de dolor, angustia y pecado?
  - f) Da cinco referencias de las escrituras y/o los escritos de Elena de White que muestran cómo Jesús fue herido de forma similar a la de tu experiencia.
    - R. Jesús fue traicionado por sus discípulos de la manera en que me sentí traicionado yo.
    - 7. Lucas 22:48 Pero Jesús le dijo: Judas, ¿estás traicionando al Hijo del Hombre con un beso?
  - g) Discuta cómo Jesús respondió cuando fue herido.

- h) Describa la experiencia de Jesús en tu propia vida. ¿Cómo te ha servido en tiempos de dolor, quebrantamiento y pecado?

### **Requisitos durante el intensivo**

- Asistencia puntual a todas las clases.
- Tríadas de consejería: el estudiante participará en una tríada de consejería, alternando roles entre el ayudante, miembro de la iglesia y el observador. El ayudante pondrá en práctica las herramientas de ayuda y consejería. El miembro, en este caso el pastor, presentará un caso de la vida real que el necesita procesar con el ayudante. El observador llevará el tiempo y hará observaciones de cómo se llevó la consejería.
- Analizar Casos Estudios para elaborar en la mejor metodología de consejería que el un pastor pudiera llevar en un contorno eclesiástico.
- Discusiones en grupos para aprendizaje colectivo.

### **Actividad Día junio 8**

**Objetivo.** Tiene como finalidad discutir material y desarrollar habilidades profesionales.

**TEMA: Las emociones.**

1. En esta sesión se tratará un tópico para cada panel de estudiantes. Un panel está conformado por 3 o 4 estudiantes, a quienes se les dará un aspecto de un tema en específico. Por ejemplo: Panel 1: Conciencia de las emociones; Panel 2: La empatía en las relaciones; Panel 3: Secuestro de la amígdala del cerebro; Panel 4: Primeras y segundas emociones; Panel 5: El manejo de la ira; Panel 6: El pastor y la inteligencia emocional.
- El tiempo estimado para esta actividad será de 45 minutos. Se leerá y discutirá el material, y se formularán preguntas y respuestas sobre el material asignado, el cual se aprende para defenderlo como un “experto.” La finalidad es recabar información desde posiciones variadas.
  - Posteriormente, se realizará una “Mesa redonda” por cada grupo de expertos (Panel 1, Panel 2, Panel 3, Panel 4, Panel 5 y Panel 6), los cuales defenderán el tema aprendido. Es importante que las visiones sean distintas y que se genere un debate, con el fin de que los alumnos saquen su propia información y conclusiones. Mientras un panel expone a los otros panelistas, es conveniente que el resto de sus compañeros planteen interrogantes con el fin de profundizar en la situación. Al final, cada panel entrega un resumen grupal, lo reparte y el grupo saca conclusiones sobre el tema de LAS EMOCIONES.

### **Actividad Día 9**

**Objetivo.** Tiene como finalidad organizar material de lectura y desarrollar habilidades sociales:

**TEMA: Relaciones disfuncionales en la familia y la iglesia.**

1. Los diferentes tópicos del tema de estudio se repartirán en 6 pequeños grupos de trabajo. Durante la clase, cada grupo, estará conformado por 3 o 4 estudiantes, a quienes se les dará un tópico. Los grupos quedarán divididos de la siguiente manera:

- **Grupo 1: El matrimonio y la violencia doméstica.** La ayuda que un pastor puede proveer a miembros que están enfrentando violencia doméstica.
- **Grupo 2: Infidelidad en el matrimonio.** Cómo prevenir la infidelidad y cómo el pastor puede ayudar en estas crisis.
- **Grupo 3: El perdón como parte del proceso de sanidad.** Describir el proceso del perdón y sus efectos en la restauración de las relaciones.
- **Grupo 4: El conflicto en la iglesia desde la perspectiva sistémica de la familia.** Cómo la dinámica emocional de la familia influye en los conflictos de la iglesia.
- **Grupo 5: La inteligencia emocional y la crianza de los hijos.** Cómo ser mentores espirituales en las relaciones con nuestros hijos.
- **Grupo 6: El pastor y los límites en las relaciones.** Cómo mantener límites claros en la relación pastor-hermano en la iglesia.

**Nota:** a cada grupo se le asignará el material y el tiempo de la actividad (aproximadamente 90 minutos). En cada grupo se ejecutarán tres roles: un **Secretario** (persona que anota las ideas y debe escribir el resumen final), el **Lector** (quien lee en voz alta al grupo) y el **Moderador** (quien anotará preguntas y dudas) para sacar las conclusiones finales en un resumen discutido con la clase.

### Actividad Día 10

**Objetivo.** Tiene como finalidad poner en uso las habilidades prácticas y las estrategias de aprendizaje estudiadas.

**TEMA: La Familia: Problemas en la relación padres-hijos.**

**Estudio de caso:** Familia constituida por 3 miembros: Juan (52), Rosa (51) y José de 15 años. Los padres acudieron preocupados por el vínculo padre-hijo, el cual estaba muy deteriorado por causa de la entrada del hijo en la adolescencia. La comunidad de la iglesia solicitó ayuda al pastor, quien posteriormente analizó la evaluación de un psicólogo de la congregación, en la cual se sugirió que había mucha rigidez de valores por parte del padre. Esto provocaba la lógica rebelión del hijo. El excesivo control e hipervigilancia por parte de los progenitores molestaba y agobiaba al hijo. Por lo tanto, discusiones, insultos, huidas de casa, y lloros, eran muy habituales. En la primera

entrevista con el padre, este afirmó: "El niño se nos ha escapado de las manos, ya no podemos hacer nada" (padre).

- Diseñe un plan: determine los elementos esenciales para brindar apoyo, tales como aspectos teológicos, versículos bíblicos de apoyo y situación psicológica (características de la etapa evolutiva de la hija). Describa la dinámica familiar (reglas, comunicación, estilo de recompensa-castigo, creencias y nivel de tolerancia), número de sesiones, tipo de asesoramiento (cómo le explicaría a los padres las estrategias de tolerancia y flexibilidad de creencias en función de ayudar), recomendaciones al padre, estrategias de negociación con la hija y recomendaciones para la hija (acta de compromiso y aceptación de normativas de los padres).

## **Proyecto posterior al intensivo**

### **1) Construir un Genograma – 15 horas**

A. El objetivo de esta asignación es darle la oportunidad al estudiante de aprender más sobre su familia, predisposiciones genéticas, influencias ambientales y aplicar los conocimientos que está adquiriendo en este curso para el análisis de su familia de origen y las influencias de diversas situaciones, y experiencias en él/ella, su familia y la iglesia. Este documento consistirá en cuatro (4) páginas de doble espacio, que incluirán los siguientes elementos:

1. Construirás un Genograma de tu familia siguiendo a tu familia de origen, tanto en el lado materno como en el paterno, 3 generaciones. Por ejemplo: usted, sus padres, sus abuelos; o usted, sus hijos, sus padres y sus abuelos. La asignación de su Historia Personal podría servirle como un complemento para esta tarea post-intensiva.
2. En el propio Genograma, indique patrones generacionales físicos (por ejemplo: enfermedades del corazón o cáncer), emocionales (por ejemplo: la depresión), relacionales (por ejemplo: la infidelidad), o adictivos (por ejemplo: las drogas, la pornografía o los juegos de azar), usando símbolos.
3. Incluya una reflexión de su interacción con los miembros de su familia a medida que desarrolló su genograma y de su experiencia al recopilar información acerca de su dinámica familiar.

### **2) Historia y Análisis de Parejas Casadas – 40 horas**

A. Historia y análisis de parejas casadas:

1. Realizar una entrevista de consejería con una pareja casada (no miembros de la familia), con las debidas salvaguardas del anonimato y la confidencialidad. Usted puede usar PREPARE-ENRICH ASSESSMENT o el material presentado en clase.
2. Limite el uso de papel a ocho (8) páginas en espaciado doble. El documento debe incluir los siguientes elementos:

- Historia familiar de cada cónyuge.
- Descripción de las etapas del desarrollo de su relación desde el primer encuentro, cortejo, principio del matrimonio, al tener hijos, etc.
- Identificar los problemas de ajuste y patrones post-matrimoniales.
- Identificar el impacto específico de la familia de origen de cada cónyuge en el matrimonio.
- Sacar conclusiones sobre cómo se procedería inicialmente con esta pareja para ayudarla en sus problemas.

**Nota:** Los informes deberán escribirse a doble espacio y de acuerdo con las reglas establecidas en el libro: *Andrews University Standards for Written Work*—Este libro puede bajarse de nuestra página:<http://www.andrews.edu/grad/documents/andrews-university-standards-for-written-work-as-of-october-2011.pdf>

## **Rubric for assessing the pre and post-intensive assignments**

### **A. Rubric for Assessing the Personal History**

Content	10 points
Organization	2 points
Reflection	3 points
Reference: Bible/White	2 points
Application	<u>3</u> points
	<b>20 Points</b>

### **B. Rubric for Assessing the Genogram:**

Parent Background	5 points
Generational Behavioral Patterns	5 points
Personal Reflection	<u>5</u> points
	<b>15 Points</b>

### **C. Rubric for Assessing History and Analysis of married couple**

Family History	10 points
Developmental Stages	5 points
Marital problems	5 points
Counseling	<u>10</u> points
	<b>30 Points</b>

<b>Assessment Summary</b>	<b>Points</b>
Reading	20
Class Attendance and participation	10
Test & Question	5
Personal Story	20
Family Genogram	15
Married Couple History and Analysis	30
	<b>Total 100</b>

### Grading Scale

<b>A</b> (95-100%)	<b>B</b> (83-86%)	<b>C</b> (73-76%)
<b>A-</b> (90-94%)	<b>B-</b> (80-82%)	<b>C-</b> (70-72%)
<b>B+</b> (87-89%)	<b>C+</b> (77-79%)	<b>D</b> (60-69%)

## RUBRIC FOR ASSESSING ASSIGNMENTS

Criteria Category	Outstanding	Excellent	Satisfactory	Needs Improvement	Unsatisfactory	Score
<b>Title Page</b>	Includes: 1) institution's name, 2) title, 3) name of the course, 4) course period, 5) name of the student, 6) date submitted, 7) follows AU Standards for Written work (AUSWW). Shows 0 errors.	Misses 1 of the 7 components.	Misses 2 of the 7 components.	Misses 3 components.	Misses more than 3 components.	
<b>Introduction/ Overview</b>	The introduction is engaging, states the main topic and purpose of the paper, and previews the structure of the paper.	Introduction states the main topic and purpose of the paper and previews its structure.	States the main topic and purpose of the paper but does not adequately previews its structure.	States the main topic and purpose of the paper but does not adequately previews its structure.	There is no clear introduction or main topic and the structure of the paper is missing.	
<b>Content</b>	Content is focused, ideas are well developed and transitions are used to enhance ideas. Each paragraph has thoughtful supporting sentences. Meets paper length requirements. Uses recently published	Content is focused. Good transitions. Paragraph developmet is present. Meets paper length requiremen. Uses a minimum of 15 sources published in the past 10 years.	Content is focused. Transitions are deficient. Paragraph development is present but not perfected. Meets paper length requirements.	Content is not well focused. Transitions and paragraphs are weak. Does not meets paper length requirements	The paper is written and completely out of focus.	

	sources and exceeds the use of sources and number of pages recommended.					
<b>Project Description</b>	Project is described in detail. Protocols to be followed are presented. Specific aspects of the organization, implementation, and evaluation are offered. Meets paper length requirements.	Project is well described. Some details regarding protocols, organization, implementation, and evaluation of the project are missing. Meets length.	Project is satisfactorily described and meets paper length.	Project is poorly described and does not meet number of pages.	The report misses entire sections of the project description. Does not meet paper length.	
<b>Organization</b>	Report provides a table of contents, and is organized using different subhead levels, following AUSWW. Subheadings are exceptionally well-worded and reflect upon the main subject. Exceeds all organizational specifications stated in the syllabus.	Table of contents and subheading levels follow AUSWW Standards. Subtitles reflect upon the subject but wording need can be improved.	Paper provides a table of contents and is organized using different subheading level. However, do not follow AU standards of written work.	Paper provides first level headings but headings do not clearly reflect upon the subject. No table of contents. Does not follow all specifications stated in the syllabus and AUSWW.	Does not provide a table of contents and is not divided under headings and subheadings. Does not follow organizational specifications stated in the syllabus and AUSWW.	
<b>Format/ Style</b>	All text and reference following specification from AUSWW. Syntax and semantics are outstanding. Models language and style. No errors in punctuation, spelling, and sentence formation.	Follows consistently AUSWW with minor flaws. Syntax and semantics is very good. No major errors in style.	Follows consistently all format AUSWW. Syntax and semantics are good. Few errors in style.	Follows inconsistently some AUSWW. Syntax and semantics is poor.	Does not follow AUSWW. Syntax and semantics are deficient.	
<b>Conclusion</b>	Conclusion is engaging and provides an outstanding overview of the project and personal reflections on projected implementation. Exceeds expectations.	Conclusion restates the purpose, gives a good summary, and provides personal opinions about the outcome.	Conclusion restates the purpose and satisfactorily summarizes results Lacks personal reflection on projected implementation.	Conclusion attempts to summarize the trust of the project but is ambiguous. Lacks personal reflection.	Conclusion fails to summarize and to express personal reflection on the project.	
<b>Total Score</b>						



## Formato a seguir para el “Book Report”

**Student Name:**

**Instructor:**

**Class: DSRE 541 – *Foundations of Biblical Spirituality***

**Book Report**

### **“MARGIN, Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded lives” by Richard A. Swenson**

If your life is overloaded with work, family demands, church activities, and of course, stress, “Margin” is one of the best books you can read in order to be aware of those indispensable elements necessary to find balance in four key areas, good health, financial accountability, relationships and spiritual stability. It is difficult to define “margin” without practical examples of the daily life so the author in simple words puts it like this: “Margin is having breath at the top of the staircase, money left at the end of the month, and sanity left at the end of adolescence.”<sup>1</sup> In other words, margin is the space that once existed between ourselves and our limits. It is something held in reserve for contingencies or unanticipated situations. On the other hand, living a marginless life is basically running on empty not for a short period of time, but always.

How to simplify our lives so that we can enjoy those irrelevant things nobody seems to enjoy anymore like: energy at the end of the work day, time with family, checkbook in black, emotional stability (calm), sense of security, time to relax. The answer of our generation has been “progress”. “Progress has given us unprecedented affluence, education, technology, and entertainment.”<sup>2</sup> Yet, something has gone wrong. Our cars are full of extras, our paycheck is bigger than ever, our washing machines, clothes dryers, dishwashers, and vacuum cleaners

---

<sup>1</sup>“Margin” Richard A. Swenson, page 13

<sup>2</sup>Ibid, Page 15

declare our prosperous culture. There has never been so much progress; nevertheless, at the end of the day we are exhausted, depress, worn-out. Therapists' offices are full, sleep is less, and depressant pills are part of our daily life.

Margin has been stolen away, and progress was the thief. There can be little doubt that the contemporary absence of margin is link to the march of progress. In general sense, those cultures with most progress are the same as those with the least margin. There are natural consequences of how progress sabotages margin. The author mentions a list of 5 of them:

1. Progress works by differentiating our environment, thus always give us more and more of everything faster and faster. The American definition of happiness is, after all, "more than I have now" and progress provides "more" in abundance.
2. The spontaneous flow of progress is toward increasing stress, change, complexity, speed, intensity, and overload.
3. All human have physical, mental, emotional, and financial limits that are relatively fixed.
4. The profusion of progress is on a collision course with human limits. Once the threshold of these limits is exceeded, overload displaces margin.
5. On the unsaturated side of their limits, human can be open and expansive. On the saturated side of these limits, however, the rules of life totally change.

The author does not see progress as our enemy but for sure we need room to breathe, freedom to think and time to heal. "Discerning Christians have long known that God is not impressed with our wealth, education, or power. Nevertheless, we have labored eagerly in those fields. What if, instead, we were to measure our progress not by our wealth but by our virtue, not by our education but by our humility, and not by our power but by our meekness?"<sup>3</sup>

We really need to go back to a simpler and balanced lifestyle. The spiritually minded have long sought it as a way of giving importance to what really matters most, the lordship of Christ. This means seeking God's kingdom first, thus giving over our plans, our expectations,

---

<sup>3</sup>Ibid, page 33

our future, our family, our reputation and our possessions to Him. “The simple life sounds attractive when you are in love with the Truth.”<sup>4</sup> Then, after you have freed yourself to pursue a different path, you will not desire more from your days on earth than simply to act justly, to love mercy, and to walk humbly with your God (1Tim. 6: 6).

The balanced life today seems inaccessible, too many activities, too many choices, too many decisions, too many commitments, too many expectations, too much change. Overloads, stress, complexity, all are unbalancing pressures. In essence, we need to recognize that everything begins with priorities. In order to find balance we need to have our priorities well defined and we need to find the strength to stay in the plan. Moreover, we need to understand that we are limited by our own finite condition. Although we belong to a culture that preaches that everything is possible, the reality is another. God gave us limitations in order to help us find balance. “We should work hard to please our Master, but we also rest confidently knowing that He understands our condition.”<sup>5</sup>

Part of living with margin is rest. We are a tired generation, we are sick of “hurry” we are burning up the engine. We are in need of rest: physical rest, emotional rest, and spiritual rest. God has instructed us that life is more than work. It includes relationships, worship, and of course, rest. Gordon Macdonald notes: “We do not rest because our work is done; we rest because God commanded it and created us to have a need for it.” “When our bodies find rest, we feel refreshed. When our emotions find rest, our countenance is lifted. When we find spiritual rest we find acceptance of God.”<sup>6</sup>

---

<sup>4</sup>Ibid, Page 181

<sup>5</sup>Ibid, Page 192

<sup>6</sup>Ibid, Page 200

---

## CLASS POLICIES

---

### **Classroom Seating**

In order to facilitate learning everyone's name, please select a permanent seat until instructed otherwise.

### **Disability Accommodations**

If you qualify for accommodation under the American Disabilities Act, please contact Student Success in Nethery Hall 100 ([disabilities@andrews.edu](mailto:disabilities@andrews.edu) or 269-471-6096) as soon as possible so that accommodations can be arranged.

### **Late Assignment Submission**

All late assignments incur the penalties specified under the heading Grading and Assessment.

### **Additional Policies**

During the preaching practicum, when students preach a sermon before their peer, the classroom door will be closed to avoid distractions to the preacher. Once closed, students will not be allowed into the classroom until the sermon ends.

### **Examinations**

“Credit is not granted in courses unless the required examinations are completed by the student. Students are expected to follow the published examination schedule. In cases where the schedule requires a student to complete four exams in one day, arrangements may be made with the dean to complete one of the examinations at another time.”  
*AU Bulletin*

### **Class Attendance**

Regular attendance at all classes, laboratories and other academic appointments is required for each student. Faculty members are expected to keep regular attendance records. The syllabus notifies students of the attendance requirements.  
*AU Bulletin*

### **Teacher Tardiness**

“Teachers have the responsibility of getting to class on time. If a teacher is detained and will be late, the teacher must send a message to the class with directions. If after 10 minutes no message has been received, students may leave without penalty. If teacher tardiness persists, students have the right to notify the department chair, or if the teacher is the department chair, to notify the dean.”  
*AU Bulletin*

### **Class Absences**

“Whenever the number of absences exceeds 20% (10% for graduate classes) of the total course appointments, the teacher may give a failing grade. Merely being absent from campus does not exempt the student from this policy. Absences recorded because of late registration, suspension,

and early/late vacation leaves are not excused. The class work missed may be made up only if the teacher allows. Three tardies are equal to one absence.

Registered students are considered class members until they file a Change of Registration form in the Office of Academic records.” *AU Bulletin*

### **Excused Absences**

“Excuses for absences due to illness are granted by the teacher. Proof of illness is required. Residence hall students are required to see a nurse on the first day of any illness which interferes with class attendance. Non-residence hall students should show written verification of illness obtained from their own physician. Excuses for absences not due to illness are issued directly to the dean’s office. Excused absences do not remove the student’s responsibility to complete all requirements of a course. Class work is made up by permission of the teacher.”  
*AU Bulletin*

### **Academic Integrity**

“In harmony with the mission statement (p.18), Andrews University expects that students will demonstrate the ability to think clearly for themselves and exhibit personal and moral integrity in every sphere of life. Thus, students are expected to display honesty in all academic matters.

Academic dishonesty includes (but is not limited to) the following acts: falsifying official documents; plagiarizing, which includes copying others’ published work, and/or failing to give credit properly to other authors and creators; misusing copyrighted material and/or violating licensing agreements (actions that may result in legal action in addition to disciplinary action taken by the University); using media from any source or medium, including the Internet (e.g., print, visual images, music) with the intent to mislead, deceive or defraud; presenting another’s work as one’s own (e.g. placement exams, homework, assignments); using material during a quiz or examination other than those specifically allowed by the teacher or program; stealing, accepting, or studying from stolen quizzes or examination materials; copying from another student during a regular or take-home test or quiz; assisting another in acts of academic dishonesty (e.g., falsifying attendance records, providing unauthorized course materials).

Andrews University takes seriously all acts of academic dishonesty. Such acts as described above are subject to incremental discipline for multiple offenses and severe penalties for some offenses. These acts are tracked in the office of the Provost. Repeated and/or flagrant offenses will be referred to the Committee for Academic Integrity for recommendations on further penalties. Consequences may include denial of admission, revocation of admission, warning from a teacher with or without formal documentation, warning from a chair or academic dean with formal documentation, receipt of a reduced or failing grade with or without notation of the reason on the transcript, suspension or dismissal from the course, suspension or dismissal from the program, expulsion from the university, or degree cancellation. Disciplinary action may be retroactive if academic dishonesty becomes apparent after the student leaves the course, program or university

Departments or faculty members may publish additional, perhaps more stringent, penalties for academic dishonesty in specific programs or courses.”

**Emergency Protocol**

Andrews University takes the safety of its student seriously. Signs identifying emergency protocol are posted throughout buildings. Instructors will provide guidance and direction to students in the classroom in the event of an emergency affecting that specific location. It is important that you follow these instructions and stay with your instructor during any evacuation or sheltering emergency.

---

## INSTRUCTOR PROFILE

---

### Education Profile

- 2011 – Present

*Gordon-Conwell Theological Seminary* South Hamilton, MA  
Degree conferred: D.Min., Marriage and Family Therapy (Graduation 2016)

- 2003 – 2008

*Andrews University* Andrews, MI  
Degree conferred: M.A. Min (Graduation 2008)

- 2004 -2006

*Capella University* Minneapolis MN  
Study: Mental Health – 20 credits

- 2002

*Atlantic Union College* Lancaster, MA  
Degree conferred: B.A., Major: Theology,  
Degree conferred: B.A., Minor: Religion,

### Employment Profile

*Title: Associate Director of Children, Family and Singles*  
Florida Conference of Seventh Day Adventist Church,

Orlando, FL

- 2019-Present

*Title: Senior Pastor*  
Revie Seventh Day Adventist Church,

Hialeah, FL

- 2009-2011

*Title: Pastor*  
Hoboken Seventh Day Adventist Church,

Hoboken NJ

- 2002-2009

*Title: Pastor*  
Passaic Seventh Day Adventist Church,

Passaic, NJ

### Training and Experience

- 240 Hours of Clinical Practicum Experience at The Institute of Family

Development – Miami, FL

- 240 Hours of Clinical Practicum Experience at Hialeah Spanish Seventh Day Adventist Church – Miami, FL
- 1500+ hours of Marriage and Family Therapy – HACER Corp Inc. – Miami, FL.

**Professional Organizations and Certifications**

- Certified by the State of Florida as a Marriage and Family Therapist Associate IMT 2575
- American Association of Christian Counselors
- American Association of Marriage and Family Therapist
- Credentialed Commissioned Minister, Ordained Elder



---

## BIBLIOGRAPHY

---

- Adams, J. (1979). *Competent to counsel*. Grand Rapids, MI: Baker.
- Ainsworth, M. (1982). Attachment: Retrospect and prospect. In C. Parkes & J. Stevenson-Hinde (Eds.). *The place of attachment in human behavior*. (pp. 3–30). New York, NY: Basic Books.
- Ainsworth, M., Blehar, M. C., & Wall, S. (1978). *Patterns of attachment: A psychological study of the strange situation*. Hillsdale, NJ: Lawrence Associate Publisher.
- Albernathy, A., & Lancia, J. (1988). *Religion and the psychotherapeutic relationship*. *Journal of Psychotherapy Practice and Research*. Pags. 7, 281–289.
- Balswick, J., O., & Balswick, J. K. (1999a). *The Family: A Christian perspective of the contemporary home*. Grand Rapids, MI: Baker Book House.
- Balswick, J., O., & Balswick, J.K. (1999b). *Authentic human sexuality: An integrated Christian approach*. Madison, WI: Intervarsity Press.
- Balswick, J. O., King, P. E., & Reimer, K. S. (2005). *The reciprocatingself: Human development in theological perspective*. DownersGrove, IL: Inter Varsity Press.
- Bartholomew, K. (1990). *Avoidance of intimacy: An attachment perspective*. *Journal of Social and Personal Relationship*. Pags.7, 147–178.
- Bartholomew, K., & Horowitz, L. M. (1991). *Attachment styles among young adults: A test of a four category model*. *Journal of Personality and Social Psychology*, 61, 226–244.
- Becvar, S. D., & Becvar, J. R. (1984). *Systems theory and family therapy*. New York, NY: University Press of America.
- Benner, D., & Hill, P. (1999). *Baker Encyclopedia of Psychology & Counseling (2nd ed.)*. Grand

- Rapids, MI: Baker Books.
- Bolger, E. A. (1999). *Grounded theory analysis of emotional pain*. *Psychotherapy Research*. Pags. 9, 342–363.
- Buber, M. (1970). *I and Thou*. (W. Kaufmann, Trans.). New York: Touchstone.
- Buss, D. M. (1998). *Sexual strategies theory: Historical origins and current status*. *The Journal of Sex Research*, 35(1), 19.
- Carter, J. D., & Narramore, B. (1979). *The integration of psychology and theology. An introduction*. Grand Rapids, MI: Academic Books, Zondervan Publishing House.
- Cassidy, J., & Kobak, R. (1988). *Avoidance and its relation to other defensive processes*. In J. Belsky & T. Nezworski (Eds.), *Clinical implications of attachment* (pp. 300–323). Hilldale, NJ: Erlbaum.
- Cassidy, J., & Shaver, P. (1999). *Handbook of Attachment: Theory, research and clinical application*. New York, NY: The Guildford Press.
- Charlotte, H. (2004, March). *Where personality goes awry*. *Monitor on Psychology*. Pags. 35, 42–44.
- Clarck, B. S. (1980). *Man and woman in Christ: An examination of the roles of men and women in the light of scripture and the social sciences*. East Lansing, MI: Tabor Publications.
- Cole, B., & Pargament, K. (1999). *Re-creating your life: A spiritual/psychotherapeutic intervention for people diagnosed with cancer*. *Psycho-Oncology*. Pags. 8, 395–407.
- Cole, W. G. (1959). *Sex and love in the Bible*. New York: Association Press.
- Colin, V. L. (1996). *Human Attachment*. New York, NY: McGraw-Hill.
- Collins, G. R. (2006). *Christian counseling: A comprehensive guide* (3rd ed.). Nashville, TN:

Thomas Nelson Publisher.

- Collins, N. L., & Read, S. J. (1990). *Adult attachment, working models, and relationship quality in dating couples*. *Journal of Personality and Social Psychology*, 58(4), 644–663.
- Cunningham, B. B. (1985). *The will to forgive: A pastoral theological view of forgiving*. *Journal of Pastoral Care*. Pags. 39, 141–149.
- Davidson, M. R. (1988, Spring). *The theology of sexuality in the beginning: Genesis 3*. Andrews University Seminary Studies. Pags. 26.1,5–21.
- Davidson, M. R. (1989, Spring). *The theology of sexuality in the Song of Songs: Return to Eden*. Andrews University Seminary Studies. Pags. 27,1–19.
- Duvall, E., M., & Miller, B., C. (1985). *Marriage and family development*. (6th ed.). New York, NY: Harper & Row.
- Eckland, B. (1974). *Theories of mate selection*. In M. B. Sussman (Ed.), *Source book in marriage and the family* (4th ed.). Boston, MA: Houghton Mifflin.
- Ellens, J. (1982). *God's grace and human health*. Nashville, TN: Abingdon.
- Elliott, R., Watson, J. C., & Goodman, R. N. (2003). *Learning emotion-focused therapy: The process-experiential approach to change*. Washington, DC: American Psychological Association.
- Enright, R. D., Fitzgibbons, R. P. (2000). *Helping clients forgive*. Washington, DC: American Psychological Association.
- Friedman, E. H. (1985). *Generation to generation: Family process in church and synagogue*. New York, NY: Guilford Press.